

St. Michael's Parish Bee

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St. Michael's Orthodox Church is a parish family serving the Lord since 1904.

American Carpatho-Russian Orthodox Diocese, www.acrod.org

St. Michael's Orthodox Church
296 Clinton St., Binghamton, NY 13905

(607)729-0261, www.saintmichaels.info

Sunday before Exaltation of the Holy Cross, Sept. 26

Sunday Antiphons and Beatitudes,
Tropar, Kondak, Prokimen and the Alleluia Verses
Tone 5, (Blue Liturgy Book)

Our Schedule of Activities this Week

- Sunday: *Hierarchical Divine Liturgy, 9 AM
*Coffee Hour with Metropolitan Gregory
- Monday: *Holyday of Exaltation of the Holy Cross
Liturgy at St. Mary's in Endicott, 9 AM
(*Strict Fasting Day of meat & dairy*)
*Grab & Go Dinner, 5:30-7 PM.
- Wednesday: *Moleben to Mother of God, 6 PM
at St. George, Taylor, PA
- Thursday: *CHOW Food Pantry, 4:30-6 PM
- Saturday: *Funeral with Liturgy for +John Barna, 10 AM
Viewing in Church for family/friends, 9-10 AM

Sunday after Elevation of the Holy Cross, Oct 3

- *Divine Liturgy, 9 AM
(Celebrant: Fr. Myron Oryhon)
*Church School Classes, 10:30 AM
*Coffee Hour, 10:30 AM

A Cordial Welcome to Metropolitan Gregory and Fr. Stephen Loposky

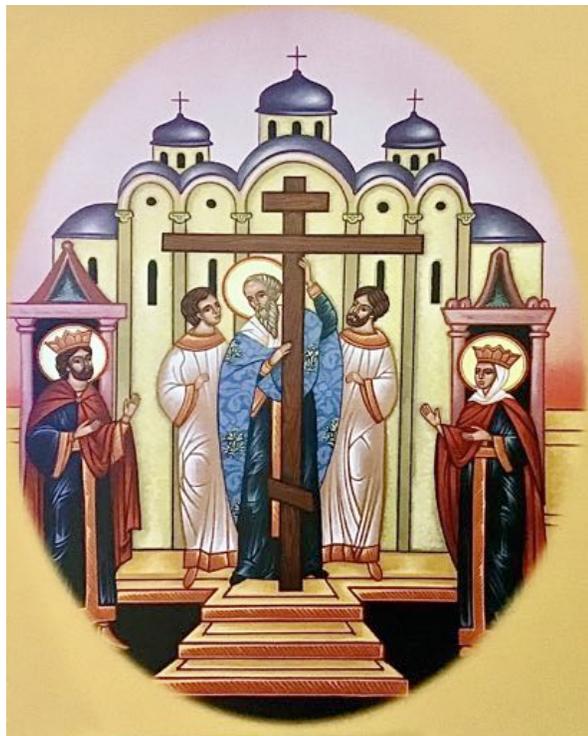
We are honored this morning to welcome His Eminence, Metropolitan Gregory and the administrator of Camp Nazareth, Fr. Stephen Loposky. They shared their insights yesterday with faithful who gathered for the special Diocesan workshop: "Raising Believing Children." They will be our guests following this morning's Divine Liturgy at a special Coffee Shop hosted by our School Guild at the Recreation Center. May Our Lord bless them for their kindness to all of us. God grant them Many Blessed Years!

In Case of Need!

Pani Kathy and I will be leaving for vacation this week at the Outer Banks. If you have any emergencies and need to contact a priest, kindly call Fr. Nathaniel Choma, pastor of St Mary's Orthodox Church in Endicott. You can reach him at 754-8952.

Please attend tomorrow's Holy Day Liturgy of the Exaltation of the Holy Cross at St. Mary's in Endicott. The Liturgy begins there at 9 AM. For those in good health, it is a day of strict fasting from meat and dairy products.

Next Sunday morning, with the Blessing of Metropolitan Gregory, our good friend and neighbor, Fr. Myron Oryhon will celebrate our Sunday Divine Liturgy at 9 AM.



Icon of Exaltation of Holy Cross
Church of SS. Cyril & Methodios
Camp Nazareth, Mercer, PA

*"Your Cross we adore, O Master,
And Your Holy Resurrection, we glorify"*

Scripture Readings for the week of Sept 26

Sunday:	Galatians 6: 11-18	St. John 3: 13-17
Monday:	1 Corinthians 1: 18-24	St. John 19: 6-11m 13-20 25-28, 30-35
Tuesday:	Galatians 2: 21-3:7	St. Mark 6: 1-7
Wednesday:	2 Corinthians 6: 1-10	St. Luke 7: 26-50
Thursday:	Galatians 3: 23-4:5	St. Mark 6:30-45
Friday:	Galatians 4: 8-21	St. Mark 6: 45-53
Saturday:	1 Corinthians 1: 26-29	St. John 8: 21-30
Sunday:	Galatians 2: 16-20	St. Mark 8: 34-9:1

The daily readings can be found at www.acrod.org

Epistle Reading: Galatians 6:11-18

See with what large letters I have written to you with my own hand!

As many as desire to make a good showing in the flesh, these try to compel you to be circumcised, only that they may not suffer persecution for the cross of Christ.

For not even those who are circumcised keep the law, but they desire to have you circumcised that they may glory in your flesh.

But God forbid that I should glory except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.

For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.

And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God.

From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus.

Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

Gospel Reading: John 3:13-17

"No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life.

"For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

"For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

*"For God so
loved the world
that He gave
His only
begotten Son,
that whoever
believes in Him
should not
perish but have
everlasting life."*

-----St. John 3:16

Condolences----Our sympathy and condolences are extended to the family of +John Barna, who fell asleep in the Lord at the Vestal Nursing Home on Thursday, Sept. 23. May Our Lord ease the sorrow of all who mourn and may He grant His newly departed servant John rest with the saints where there is everlasting life. Eternal Memory!

A Wonderful resource of Parents for Sharing Faith with Young Children!



We are so happy you have landed on our online corner. Here, we are compiling a **FREE** collection of teaching resources for the Orthodox Sunday School classroom and home, targeting the younger age groups (Preschool and early Elementary). Our content is not meant to replace the official Orthodox Church curricula, but rather to complement them, by offering extra enriching activities for the children, as well as helpful background resources for the adults. We'd be delighted if you found something you would like to use.

Our material is grouped in two ways (**by theme** and **by season**), to make it easier to navigate depending on your needs. You can also use the **Search** feature on the bottom of this page to look for a specific topic.

We do not claim to be experts in Orthodoxy or in education, rather the exact opposite – we are continuously learning and growing in Christ as we realize the vastness of the journey. This website is a reflection of our own personal experience teaching and coordinating our local parish Sunday School as volunteers, combined with our background in design, illustration and Orthodox iconography.

Learning about Orthodox Saints is a staple in our Sunday School lessons – for Orthodox Christians, the Saints are superheroes and role models who inspire and motivate. So now, in the Pebbles' second year, we decided to start a 'Saints of the Month' series, beginning with November, a month especially rich in Saints greatly celebrated all over Greece. God willing, we plan to gradually create Saint pages for every month of the year.

For each month, we will be choosing our initial Saint lists on the basis of our Greek heritage: we will start with the most well-known and celebrated Saints in our home country. So for the month of November, we chose:

- **Saints Cosmas and Damian, the Holy Unmercenary Physicians and Wonder-workers of Asia Minor**
- **The Assembly (or Synaxis) of the Holy Archangels Michael and Gabriel and all the Heavenly Bodiless Angelic Powers**
- **Saint Nectarius, Metropolitan of Pentapolis, the Miracle-Worker and Protector of Aegina**
- **Saint Menas the Great Martyr and Wonder-Worker of Egypt**
- **Saint John Chrysostom, Patriarch of Constantinople**
- **Holy and All-Praised Apostle Philip**
- **Saint Gregory Palamas, Archbishop of Thessaloniki and Wonder-Worker**
- **Saint Matthew the Apostle and Evangelist**
- **Saint Catherine, the All-Wise Bride of Christ and Great Martyr of Alexandria**
- **Venerable Stylianus the Monk of Paphlagonia**
- **The Holy and All-Praised Andrew, the First-called Apostle**

To learn more about Orthodox Pebbles and to download lots of information to help you with your children, log onto:

<https://orthodoxpebbles.com/saints/november-saints/>

The Universal Exaltation of the Precious and Life-Giving Cross

Commemorated on [September 14/27](#)

The Elevation of the Honorable and Life-giving Cross of the Lord: The pagan Roman Emperors tried to obliterate the holy places where our Lord Jesus Christ suffered and rose from the dead, so that they would be forgotten. Emperor Hadrian (117-138) ordered that Golgotha and the Lord's Sepulchre be buried, and that a temple in honor of the pagan "goddess" Venus and a statue of Jupiter be placed there.

Pagans gathered at this place and offered sacrifice to idols. Eventually after 300 years, by Divine Providence, the Christian holy places, the Sepulchre of the Lord, and the Life-giving Cross, were discovered and opened for veneration. This took place under Emperor Constantine the Great (306-337) after his victory over Maxentius (in 312), who ruled the Western part of the Roman Empire, and over Licinius, the ruler of its Eastern part. In the year 323 Constantine became the sole ruler of the vast Roman Empire.

In 313 Saint Constantine issued the Edict of Milan, by which Christianity was legalized and persecutions against Christians in the Western half of the Empire were stopped. Although Licinius had signed the Edict of Milan in order to oblige Constantine, he continued his cruel persecutions against Christians. Only after his conclusive defeat did the Edict of Milan extend also to the Eastern part of the Empire. The Holy

Equal of the Apostles Emperor Constantine, triumphing over his enemies in three wars, with God's assistance, had seen the Sign of the Cross in the heavens. Written beneath were the words: "By this you shall conquer."



Ardently desiring to find the Cross upon which our Lord Jesus Christ was crucified, Saint Constantine sent his mother, the pious Empress Helen (May 21), to Jerusalem, providing her with a letter to Saint Makarios, the Patriarch of Jerusalem. Saint Helen journeyed to the holy places connected with the earthly life of the Savior, building more than 80 churches, at Bethlehem the birthplace of Christ, and on the Mount of Olives where the Lord ascended to Heaven, and at Gethsemane where the Savior prayed before His sufferings, and where the Mother of God was buried after her Dormition.

Although the holy Empress Helen was no longer young, she set about completing the task with enthusiasm. In her search for the Life-giving Cross, she questioned both Christians and Jews, but for a long time her search remained unsuccessful. Finally, she was directed to a certain elderly Jew named Jude who stated that the Cross was buried beneath the temple of Venus. They demolished the pagan temple and, after praying, they began to excavate the ground. Soon the Lord's Tomb was uncovered. Not far from it were three crosses, and a board with the inscription ordered by Pilate, and four nails which had pierced the Lord's Body (March 6).

In order to discover on which of the three crosses the Savior had been crucified, Patriarch Makarios alternately touched the crosses to a corpse. When the Cross of the Lord touched the dead man, he was restored to life. After witnessing the raising of the dead man, everyone was convinced that the Life-giving Cross had been found. Christians came in a huge crowds to venerate the Holy Cross, beseeching Saint Makarios to lift the Cross, so that those far off could see it. Then the Patriarch and other spiritual leaders lifted the Holy Cross, and the people prostrated themselves before the Honorable Wood, saying "Lord have mercy." This solemn event occurred in the year 326.

During the discovery of the Life-giving Cross another miracle took place: a woman who was close to death was healed by the shadow of the Holy Cross. The elderly Jude (October 28) and other Jews believed in Christ and were baptized. Jude was given the name Kyriakos, and later he was consecrated as the Bishop of Jerusalem. He suffered a martyr's death for Christ during the reign of Emperor Julian the Apostate (361-363).

Saint Helen took part of the Life-giving Wood and nails with her to Constantinople. Saint Constantine ordered a majestic and spacious church to be built at Jerusalem in honor of the Resurrection of Christ, also including under its roof the Life-giving Tomb of the Lord and Golgotha. The church was built in ten years. Saint Helen did not survive until the dedication of the church, she reposed in the year 327. The church was consecrated on September 13, 335. On the following day, September 14, the festal celebration of the Exaltation of the Honorable and Life-giving Cross was established. <https://www.oca.org/saints/lives/2013/09/14/102610-the-universal-exaltation-of-the-precious-and-life-giving-cross>

Outside the Camp: Opportunities and Opposition

by V. Rev. Dr. John A. Jillions, <https://publicorthodoxy.org/2021/09/23/outside-the-camp-opportunities-and-opposition/>

The recent dustup over Archbishop Elpidophoros borrowing the historic St Bartholomew's Episcopal Church in New York City for a celebration of the Divine Liturgy and then subsequently meeting with its rector, Bishop Dean Wolfe, highlights the perennial debate among Orthodox about how we ought to relate to outsiders. Throughout church history some have seen threats where others see opportunity.

But opportunities can be threatening, because they imply risk and change. And for churches to make the most of opportunities requires leaps says Charles Taylor, the eminent Canadian Catholic philosopher and author of the widely praised *A Secular Age*: "There can and must be leaps. Otherwise no significant forward steps will be made in response to God. Someone has to break altogether with some historic forms" (669).



This conflict over relating to outsiders is as old as the gospels. Jesus made a point of engaging with people "outside the camp" (Hebrews 13:13). While this was refreshing for some, among religious leaders and traditionalists it mostly ignited opposition. They saw Jesus and later the Apostles as threats to familiar and even God-given customs and traditions. Time and again throughout the gospels we see Jesus standing his ground in the pursuit of the mission to open new opportunities to generously advance God's Kingdom through compassion, healing, offering a spiritual oasis, simplifying and widening access to grace. He does this often quietly and secretly, but at other times in open defiance of religious leaders and the expectations of his own family and disciples. Here are a few examples:

- *Jesus sees opportunity to forgive sins and heal the paralyzed. Scribes see blasphemy (Matt 9:1-8).*
- *Jesus sees opportunity and goes to the home of Zacchaeus, eats with harlots, tax collectors and sinners. Others murmur. (Luke 19:1-10, Matt 9:10-13).*
- *Jesus allows a sinful woman to wipe his feet and anoint his head at dinner. His Pharisee host is scandalized (Luke 7:36-47).*
- *Jesus has an engaging conversation with a Samaritan woman who has a checkered past. Even his disciples are taken aback (John 4:1-42).*
- *Jesus sees crowds of people who are untaught, poor, ill, paralyzed, afflicted and says they are like sheep without a shepherd. They are an opportunity for compassion, generosity, and patience, and he refuses to pile on religious demands and "teach as doctrines the traditions of men." Predictably, the Pharisees are offended (Matt 9:35-38, 15:1-20).*
- *Jesus heals the servant of a Roman centurion whose faith exceeds anything Jesus has seen in Israel. "Many will come from East and West and sit at table with Abraham, Isaac and Jacob in the Kingdom of Heaven, while the sons of the kingdom will be thrown into outer darkness..." (Matt 8:11-12).*

It is no wonder the Pharisees felt Jesus was a threat and watched him closely.

I invite you to read through the gospels and see for yourselves this dynamic of opportunity and threat. Yet Jesus also upholds many aspects of Jewish tradition and the authority of the priests (see for example Matt 5:17-20). And he recognized that tradition is a powerful force of familiarity, so it is uncomfortable to consider new opportunities: “No one after drinking old wine desires new, for he says, ‘The old is good’” (Luke 5:38-39). Nevertheless, Jesus persistently proclaimed a message of “new wine,” and it was his refusal to be silent and adhere to customary piety, limits, order, and authority that led to his arrest and execution.

The apostolic church followed Jesus’ example and continued to open the message of Jesus and the kingdom of God to a wider and wider swath of people, radically dropping requirements of the Jewish law in order to include the Gentiles. But the apostolic preaching also met fierce resistance from religious leaders who saw these changes as dangerous threats to tradition. Who are the modern-day Gentiles, tax-collectors and Samaritans whom the Orthodox all too often see as “outside the camp”? Are they really threats to tradition? Or should we follow Christ, engage with them, eat with them, and welcome them into our midst?

In answering this question, we could look to the 20th century saint and martyr Maria Skobtsova (1891-1945). She was an unconventional Orthodox nun, poet and philosopher who had been married, divorced, had children, cared for refugees, served the poor, and at great risk protected Jews in Nazi-occupied France. She was arrested, sent to Ravensbruck concentration camp and on Holy Saturday 1945 was sent to the gas chambers. Writing in 1937, she felt that the conditions of the world demand from Orthodox Christians engagement, simplification, and generosity.

We must not allow Christ to be overshadowed by any regulations, any customs, any traditions, any aesthetic considerations, or even piety. Ultimately Christ gave us two commandments: on love for God and love for people. There is no need to complicate them, and at times supplant them, by pedantic rules.

Sergei Hackel, Pearl of Great price: the Life of Mother Maria Skobtsova, 1891-1945 (London/Crestwood: DLT/SVS, 1982), 73.

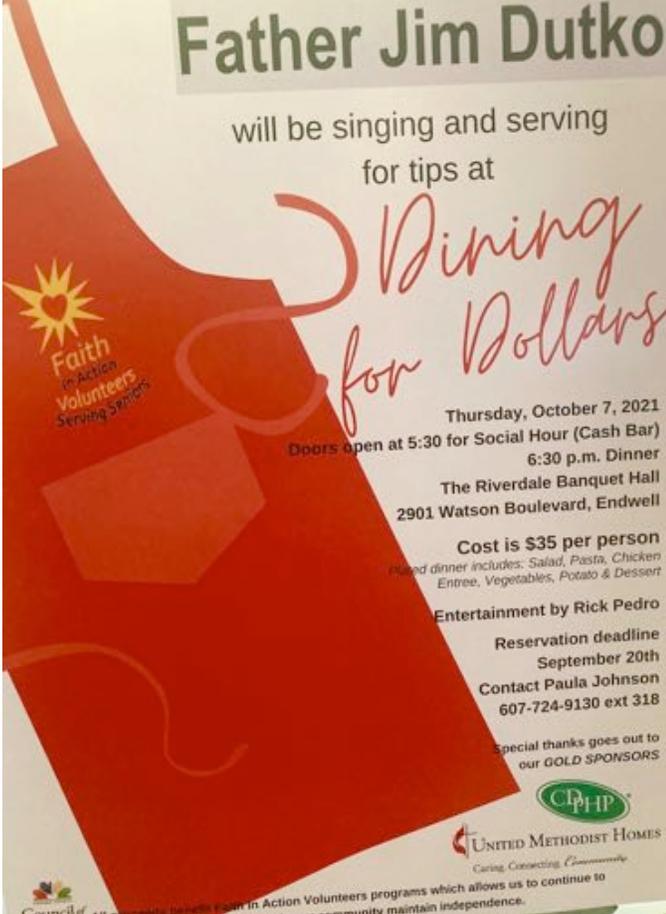
This doesn’t mean jettisoning tradition. In a [2008 interview](#) while he was attending the Anglican Lambeth Conference, Metropolitan Kallistos Ware said Christians need to pay serious attention to tradition and theological consensus when engaging with new issues. But there also must be room for seeing new possibilities, taking risks, being willing to stand up for controversial perspectives and initiatives....should there not also be the possibility for a prophetic action? Will you ever have change unless some people are willing to stand up and say, this is what we ought to be doing? And even if their testimony is highly controversial, who will nonetheless stand by their position...

How can we do both these things together—preserve catholic consensus, and yet allow grace for freedom in the Holy Spirit? Christ did not tell us that nothing should ever be done for the first time. The whole witness of the early Church points in a different direction.

“Christ did not tell us that nothing should ever be done for the first time.” We have permission to explore beyond the boundaries of the comfortable religious world where we Orthodox are at home right now. That is precisely where our Lord Jesus Christ is also to be found, “outside the camp.”

So let us also go forth to him outside the camp and bear the abuse he endured. For here we have no lasting city, but we seek the city which is to come.

(Heb 13:13-14)



Father Jim Dutko

will be singing and serving
for tips at

Dining for Dollars

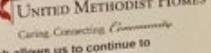
Thursday, October 7, 2021
Doors open at 5:30 for Social Hour (Cash Bar)
6:30 p.m. Dinner
The Riverdale Banquet Hall
2901 Watson Boulevard, Endwell

Cost is \$35 per person
Plated dinner includes: Salad, Pasta, Chicken
Entree, Vegetables, Potato & Dessert

Entertainment by Rick Pedro

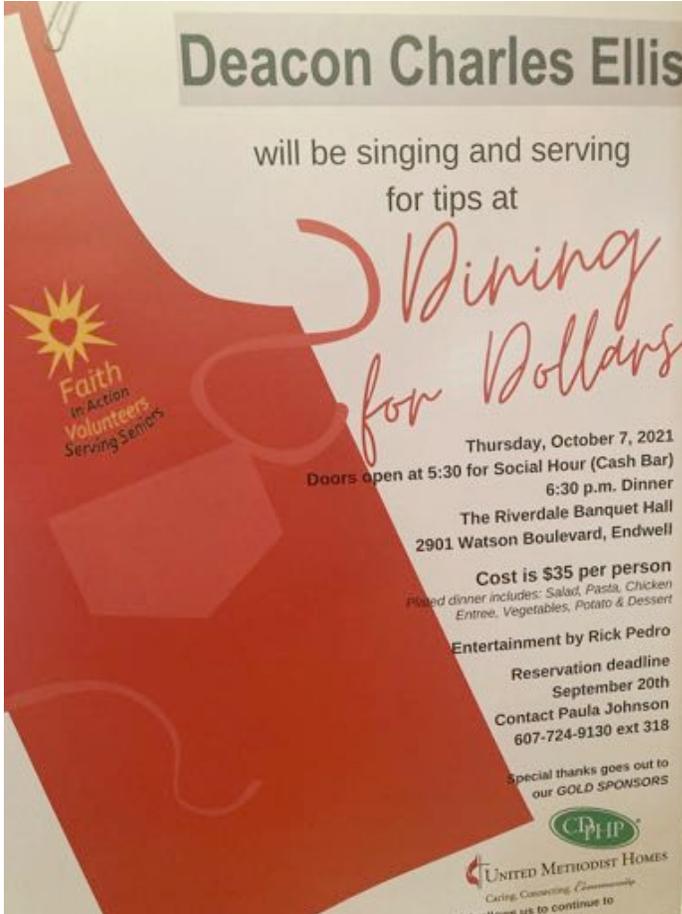
Reservation deadline
September 20th
Contact Paula Johnson
607-724-9130 ext 318

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Council of Churches All proceeds benefit Faith in Action Volunteers programs which allows us to continue to
help older adults in our community maintain independence.



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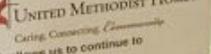
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Be sure to participate in the annual Dining for Dollars dinner of the Broome County Council of Churches to support 'Faith in Action' programs for many elderly to maintain independence in our area. It takes place at the Riverdale Banquet Hall in Endwell on Thursday evening, October 7 at 6:30 PM. The donation is \$35 per person. **Reservations are due by Sept 20th. Please contact Paula Johnson at (607) 724-9130 ext 318.**



Church Garage Sale

St. Michael's Ladies Guild
4th Annual Indoor Garage/Rummage Sale
Saturday, October 2, 9-2 PM

Something for Everyone!
Too much to list! Come and See!

St. Michael's Recreation Center
296 Clinton Street
Binghamton, NY 13905